The VVisedome Patience

AND CONSTANCIE OF OUR MOST

Gracious Soveraigne Lord, King

Charles,

In suffering Close-imprisonment in *Carisbrook-Castle*, in the Ile of Wight, for the testimony of a good Conscience.

With the Perjured-treachery, and unparallel'd Hypocrisie of the Tyrannicall and bloody ARMY, and the

Saints at *Westminster*.

Dedicated to the consideration of all the Loyall Nobility, Gentry and Commonalty in His Majesties Three Kingdoms.

PSAL. 78.

Let the groanes of thy PRISONERS enter into thy sight.

----Nemo me impune Lacessit.

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Charles.

THe Kingdom of this World is in the wayning, and the Age thereof beginneth to threaten Ruine and destruction. The blessed Babell, (the Paliament) are now in the height of their Pride, therefore their destruction is at hand: Qui cernimus jam capisse gravia, & scimus imminere graviora, Lucrum maximum computemus, si istinc velocius recedamus. We that see already great miseries, & foresee greater to be at hand; let us account it time happily gained, if we may quickly depart, and prevent their comming. Misery, Ruine, Desolation and Famine are at this present acting a fetall Tragedy on the dismall stage of our tottering and Warre-shaken Kingdom; therefore woe, woe, woe unto us: Our King, who is Religions Nursing-Father, Arts chiefest glory, Vertues greatest Pride, is by our new Saint-Shimeies slandered, cursed and derided, nay unjustly kept close Prioner, debarred of Wife, Children, and Friends, from writing to make known his sufferings; from al society, save from heaven, from thence he is garded, from thence supported; his Prison is but a proof, His cru-

all restraint but a Pledge of a blessed exchange, for a terrestiall and earthly fading Kingdom, to have a Celestiall, permanent and never-fading Kingdom of glory in heaven. Now your Sacred Majestie is made glorious indeed, exceeding glorious, as an Angel of light, so is my Lord the King, though not in the blear-eye of the World, yet in the All-seeing-eye of God, full of all glory; and therefore, Longo temporum ductu glorias vestras non subtrahitis, sed augestis. Tot vestræ laudes, quot dies, quot mensium curricula, tot incrementa meritorum. By the long tract of time (His Majestie) diminisheth not his glory, but encreaseth it. So many are his Prayses as dayes, so many increases of merits, as courses of moneths.

Thus His Majesties Prison becomes more glorious then formerly his Court, the grates thereof being Ports of Salvation; whilst his Rebellious, ungodly and hypocriticall Parliament, make their Houses hell, Couetousnes the gates, and themselves tormenting-Devills, where is heard nothing but the direfull groanes, and sad complaints of a distressed and languishing People, utterly ruined, beggered and half-starved by the Tyranny and Oppression of those Luciferian-Saints, I should say Satans, that are chained in sin, gyved in wickednes, and shut up in the deadly Prison of mortall offence.

How honourable is it for so good a Prince as Royal Charles, Defender of the Faith, to be abridged of bodily liberty, for maintaing the same, and the true Liberty and Freedom of his untainted soul. Thrice happy Prison, that the presence of so good a King hath honoured: thy darkest dungeon, by the dazeling splendor of his bright-shining Vertues, is become as light as the Sun it self. Let thy enemies (O King) be cloathed with shame and Confusion, as with a garment, till they complaine of the difficulties and darknes of their two Prisons at Westminster, that have bound themselves with an Oath to work mischief, and fastned their affections with coards of worldly Vanities. Thou, (O King) hast formerly, when thou wert free, renounced the world in thy Baptisme, and it little importeth thee, in what place thou art in the World, when by promise and profession thou hast promised, never to be of it.

What place of so high esteem as the Pallace of a King? what

place

place so glorious as heaven? And yet St. Chrysostom saith, That even Kings Courts, and heaven it self yeeldeth to the glory of the Prison that honoureth Christs Prisoner: for as the Princes presence honoureth the baseſt Cottage, and maketh it the more esteemed and resorted unto, then the most stately buildings? So the presence of this Royall Prisoner of God, of the most infamous Dungeon, maketh it a most glorious Court, the Prisoner being a King, the Courtiers Angells, the place a Paradice, where God himself delighteth to walke, and taketh great pleasure in the Constancie and Patience of his Vicegerent, (our gracious Soveraign) his afflicted servant.

Thus our juggling hypocrites (the new Saints) have by imprisonment made him Glorious indeed, more glorious then all his Princely robes could make him. Assuerus royall garments, nor Solomons costliest habit, nor Herods richest adornments, when he thought in his gorgious atire to boast himself for a god, came all short of the glory of this Royall Prisoner: St. John Baptist (being a prisoner) writ himself, Joannes in vinculis, John in chaines. Now maist thou (O King) imitate the holy Apstle St. Paul, and in stead of writing thy self, Charles by the grace of God, King &c. write Charles the Prisoner of JESUS CHRIST, and letting passe the more inferior Dignitie, betake thy self to the more honourable Title which thy Princely vertues, and Christian patience in suffering hath achieved.

Thy Royall Person hath already shared in the chief glory on Earth, a Terrestiall and transitory Crowne, and now it pleaseth thy Creator to fit and prepare thee for a Celestiall and heavenly Crown, of which, thou needst not fear deposing: a happy exchange, for what Kingdome more glorious, then the Kingdome of heaven? what Thrones more to be desired then the Thrones on Gods right hand? what company comparable to the fellowship of Angels? what Dignitie so great, as to be one of those Celestiall spirits, that have their room next unto God?

But to turn from the Vertues of our Gracicious Soveraigne, (the onely pattern for all true Christians to imitate) let us a little look home to our own selves, and this present Parlia-

liament, and we ſhall finde Saints turned into Serpents, and Doves into Devills. Muſt the Engliſh Nation (as one ſaith in caſe of the like nature) which have been alwayes accounted fierce onely againſt their Foes, and alwayes faithfull to their friends, now become both fierce and faithleſſe againſt their lawfull and loving Prince, thus barbarouſly to impriſon and betray him. Who would ever think that Chriſtians, that civill people, that any men ſhould thus violate all Religion, all Lawes, and all honeſt and orderly demeanor: And although the Heavens bluſh at the view, and the earth ſweats at the burden of ſo vile a Villanie; that all men proclaime and exclaime againſt their abhorred Treaſon, Oppreſſion and Tyranny: yet theſe impudent, ſhameleſſe, and graceleſs Saints of Weſtminſter, neither feel the horrour, ſhrink at the ſhame, nor fear the revenge, but ſtand upon termes of defence for the lawfulneſs of their wicked, Rebellious and treacherous dealing with his Majeſtie, farr worſe then with a Thief or murderer, &c. Well theſe Serpents, (Saints I mean) may for a while deceive and blinde the world, and reſiſt mans revenge, yet ſhall they never be able to eſcape the ſight or vengeance of Almighty GOD; which all Loyall Subjects may expect, and deſire may be poured upon them. Alas good King CHARLES, thy Nature was too gentle, and thy Government too milde for ſo ſtiffe and ſtubborne a people: What King will ever after this time repoſe any truſt in ſuch unnaturall Subjects, but fetter them with Lawes, as thieves with Irons? What carriage hereafter can recover their credit? what time will be ſufficient to blot out this blemiſh? What other Action could they have done, more joyfull to their enemies, more woefull to their friends, and more ſhamefull to themſelves? O corruption of times! O conditions of men!

Next let us conſider, How far by Precept from the Word of God we are bound to obey the King; and we ſhall finde: that not onely our Actions, ſpeeches, but even our very thoughts alſo are ſtrictly charged with duty and obedience unto Princes, whether good or evil.

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The law of God ordaineth, Deut. 17. 12. Pſal. 150. That he which doth preſumptuouſly againſt the Ruler of the people ſhall die: and the Prophet David forbiddeth to touch the Lords Anointed. And Exod. 22. 28. Act. 23. 5. Thou ſhalt not (ſaith the Lord) raile upon the Judges, neither ſpeak evill againſt the Ruler of the People. And the Apoſtles (Rom. 13. 1. 13. 1 Pet. 3. 1. 1 Pet. 2. 13. 14. 17. 1 Tim. 2. 2.) doe command further, That even our thoughts and ſouls be obedient to higher Powers. And leaſt any ſhould imagine that they meant of good Princes onely, they ſpeake generally of all; and further to take away all doubt, they make expreſs mention of the evill. For the Power and Authoritie of wicked Princes is the Ordinance of God: Rom. 13. 2. and therefore Chriſt told Pilate, That the Power which he had, was given him from above. Joh. 19. 11. and the Propeet Eſay calleth Cyrus, (being a profane and heathen Prince) the Lords Anointed. Eſay. 45. 1. For God ſtirreth up the ſpirit even of wicked Princes to doe his will, 2 Chron. 19. 6. Pſal. 28. and (as Jehoſhaphat ſaid to his Rulers) they execute not the Judgements of man, but of the Lord: In regard whereof, David calleth them Gods, 2 Chron. 19. 6. Pſal. 28. becauſe they have their rule and Authoritie immediately from God; which if they abuſe, they are not to be adjudged by their Subjects, for no power within their Dominion is ſuperior to theirs: but God reſerveth them to the ſoreſt tryall: Horribly and ſodainly (ſaith Solomon, Wiſ. 6.) will the LORD appear unto them, and a hard judgement ſhall they have.

The law of God commandeth, That the Childe ſhould be put to death, for any contumely done unto the Parents: But what if the Father be a robber? if a murtherer? if for all exceſſe of Villanies, odious & execrable both to god and man? ſurely he deſerves the higheſt degree of puniſhment, and yet muſt not the Sonne lift up his hand againſt him, for no offence is ſo great, as to be puniſhed by Parricide: but our Countrey is dearer unto us then our Parents, and the Prince is pater patriæ, the Father of our Countrey; and therefore more ſacred and deere unto us, then our parents by nature, and muſt not be violated, how imperious, how impious ſoever he be: doth he command or demand, our perſons or our purſes, wee muſt

not

not shun for the one, nor shrinke for the other: for (as Nehemiah saith) Kings have dominion over the bodies, and over the estates, and over the cattell of their Subjects, at their pleasure. Doth he enjoyne those actions which are contrary to the lawes of God? we must neither wholly obey, nor violently resist, but with a constant courage submit our selves to all manner of punishment, and shew our subjection by enduring, and not performing: yea the Protestant Church hath declared it to be an heresie, to hold that a Prince may be slaine or deposed by his subjects, for any disorder or defaulr, either in life, or else in government, there will be faults so long as there are men: and as we endure with patience a barren yeer, if it happen, and unreasonable weather, and such other defects of nature, so must we tolerate the imperfections of Rulers, and quietly expect, either reformation, or else a change.

Oh, how will the world be pestered with Tyrants, if subjects may rebell upon every pretence of Tyranny? how many good Princes shall daily be suppressed by those, by whom they ought to be supported? if they leavie a subsedy, or any other Taxation, it shall be claymed Oppression: if they put any to death for trayterous attempts against their Persons, it shall be exclaymed crueltie: if they doe any thing against the lust and liking of the people, it shall bee proclaymed tyranny.

Thus you see, That although a Prince for his vices be unprofitable to his subjects, yea hurtfull, yea intollerable: yet can they lawfully neither blame his Person, nor hazard his Power, whether by judgement, or else by force: for neither one, nor all Magistrates have any authority over the Prince, from whom all Authority is derived, and whose onely presence doth silence, and suspend all inferiour jurisdiction and Power. As for force, no subject can attempt, or assist, or counsaile, or conceal violence against his Prince, and not incurre the high and heynous crime of Treason?

VIVE LE ROY.

FINIS.